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A Problem

For finding the Year of the Julian Period by a new and very easie Method.

THIS occurs in the *Journal des Sçavans* n^o. 36. as it had been propos'd and communicated by the Learned Jesuit DE BILLY, viz.

Multiply the Solar Cycle by 4845. and the Lunar, by 4200. and that of the Indiction, by 5916. Then divide the Sum of the products by 7980. which is the Julian Period: The Remainder of the Division, without having regard to the Quotient, shall be the year enquired after.

E. g. Let the Cycle of the Sun be 3; of the Moon 4; and of the Indiction 5. Multiply 3. by 4845, and you have 14535; and 4. by 4200, comes 16800; and 5. by 5916, comes 34580. The Sum of the products is 65915, which being divided by 7980. gives 8. for the Quotient, and the number 2075, which remains, is the Year of the Julian Period.

Some learned Mathematicians of Paris, to whom the said P. de Billy, did propose this Problem, have found the Demonstration thereof; as the same Journal intimates.

An Account

Of some Books, not long since published.

I. TENTAMINA PHYSICO-THEOLOGICA DE DEO, SIVE THEOLOGIA SCOLASTICA, ad Normam Nova & Reformata Philosophia concinnata, & duobus libris comprehensa. Quorum altero, de Dei existentia adversus Atheos et Epicureos ex ipsorummet Principiis disputatur; altero, de Ejusdem Essentia & Attributis; primo, secundum Theologiam Ethnicam, ubi explicatur, Quantum hæcenus Alii in Gentilium sententiis, de summi Numinis Natura eruendis, hallucinati fuerint; deinde secundum Theologiam Christianam: Et quid de Divina Essentia ac Attributis statuendum sit, deservitur. Quibus propterea accedit specialis Dissertatio de Primo Numinis Attributo, ÆTERNITATE. Authore Samuele Parkero, A. M.

This Treatise, publish'd the last year, would sooner have been taken notice off in these Tracts, had it not escaped the Publishers view till of late, when he, upon serious perusal, found it very worthy the recommending it to all sorts of persons, and particularly to those, who either please themselves with that fond opinion, That Philosophy is the Apprentiship of Atheisme; or hearken to the aspersions, that are generally laid upon the Reformation of Philosophy.

This excellent piece removes both these; and being joyned and compared with the truly Noble Mr. Boyle's Considerations in his First Part of the

Useful-

Usefulness of Experimental-Natural Philosophy, will strongly evince, How Much that Philosophy, which searches out the real Productions of Nature (the true Works of God) does manifest the Divine Glory more, than the Notionals of the Gentils.

This Author (now a Fellow of the *Royal Society*) delivers his Matter in two Books.

Lib. 1. Cap. 1. Atheists are disappointed of the Authority of *Epicurus*, and of other Antient Philosophers, for their gross Atheisme.

Cap. 2. The beautifull Frame of the World evinceth the Architectonical Author and Governor.

Cap. 3. The admirable Contrivance in the Structure of Mankind, and of Animals, does more conspicuously shew the Deity.

Cap. 4. The Atheist caught in his one Net, or convinced by the true force of his own Arguments.

Cap. 5. The Arguments devised against Atheists by *Des Cartes*, and drawn from the *Idea's* of our Mind, examin'd and found imperfect and invalid.

Lib. 2. Cap. 1. The Opinions of the Gentils concerning God, unduly apply'd to the *Deity*, which we worship; but properly to be understood by them of the *Sun*, or of the *Soul of the World*.

Cap. 2. More expressly proved, that the Antient Philosophers conceived, the *Soul of the World* to be God.

Cap. 3. The Historical Theology of the Gentils for the most part is unduly applied or accommodated to the Holy Scriptures.

Cap. 4. The Divine Substance, Immenfity, Incomprehensibility, Invisibilty, explicated, as far as our weak reason does reach.

Cap. 5. The Divine Perfections, and other Attributes and Affections, how far explicable.

Cap. 6. The Eternity of God, how apprehended:

These are in short the Heads of the Book, which is yet but in Latin. It were to be wisht, the Authour would make it speak his own lively *English*.

II. HONORATI FABRI *Soc. Jesu Theologi, Tractatus duo; quorum Prior est de Plantis et de Generatione Animalium; Posterior, de Homine.*

As the Matter of this Book is considerable, so is the order and dependence of all its parts excellent; in regard that all the Propositions are ranged according to a Geometrical method, and so well disposed, that the latter do always suppose the former, and seem to depend all of them upon certain evident principles, whence they flow by a natural consequence.

This *Volume* contains two Treatises.

The *First* is divided into 5. Books. In the *four first*, he treats of *Plants*, and distributes them into three *Classes*; some growing in the *Earth*, as *Trees*; others, growing upon *Plants*, as *Mosses*; and a third sort, growing upon *Animals*, as *Hair*, *Horns*, and *Feathers*. He examines and considers the

Parts

Parts of all these Plants and their Use, the manner, how they are produced, and nourished; and their different Qualities. He discourses also of Bread, Wine, Oyle, and the other Mixtures, that are made of Plantes.

In the *Fifth Book*, he treats of the *Generation of Animals*, where he delivers many curious matters, explicating in a very easie and familiar way that Argument, which hath always been lookt upon, as one of the obscurest in Natural Philosophy.

The *Second Treatise* consists of 7. Books; wherein the Authors considers, what appertains to *Man*. He discourses *first*, of Digestion, of the Circulation of the Blood, and of the Use of the principal parts of the Human Body. *Next*, he treats of the Senses, External and Internal; of all the Motions of the Body, both Natural and Voluntary; of the sensitive Appetite, and the Passions; *Thence* he proceeds to the Temperaments, Habits, Instinct, Sleep, Sickness, &c. *Lastly*, passing to the *Rational Soul*, he endeavours to demonstrate the Immortality thereof, and to explain also the Manner, how it worketh upon the Body, and is united with the Body; where he omits not to reason of all the Powers of the Soul, of Liberty, and of the Operations of the Understanding and Will.

In *general*, the Authour makes it his study, for the explicating of the most perplex Difficulties, to shew, that Nature works not but by very simple and easie wayes.

In *particular*, he interperfes several curious remarks. *E. g.* He teaches how to make *Perspectives*, that magnifie Objects, without Glasses; telling us, that when an Object is look't upon through a small hole, it appears much greater than it is; and that therefore, if instead of Glasses one did cast before ones eyes two *Plates* having little holes in them, it would furnish us with a new kind of *Perspectives*, more commodious than those of Glasses, which spoil the Sight by reason of the refraction of the Rayes, caused thereby. *Again*, He renders the cause of that common, but surprizing, effect of Painters, drawing certain Pourtraictures, which seem to look directly upon all their Beholders, on what side soever they place themselves: *Videl.* That in those Pictures, the Nose is a little turned to one side, and the eyes to the other. Whence it comes, that such Pictures seem to look to the right side, because the Eyes are indeed turned that way; but they appear also to look to the left, because the point of the Nose is turned that way, and the Table, whereon the Picture is drawn, being flat, the Looker on perceives not, that the Eyes are turned th'other way; which he would do, if the Eyes of the Pourtrait were convexe: Whence it comes, that no Figure can be made embossed, which looks every way.

The art, which he teaches of making *Parsley* shoot out of the ground in a few hours, is this. Infuse the seed of it in Vinegar; and, having sown it in good ground, cast on it a good quantity of the Ashes of Bean-Cods, and sprinkle it with Spirit of Wine, and then cover it with some linnen. He mentions also, that if you calcine Earth, and then water it well - it will produce

produce a great variety of different Herbs; and that the Ashes of Corn burnt, being sown, have sometimes produced other Corn.

To add that by the by, This Author is not so addicted to *Aristotle*, as to be on his side, when he thinks Truth is not. He hath emancipated himself considerably from the *Scholastick* way of Philosophing. He dares maintain, that the Vegetative and Sensitive Souls are not *Substantial* Forms; and that it is with Plants and Animals, as with Artificial things, the Form whereof results from the Union and Disposition of the parts. According to this *Hypothesis*, he explicates all the Operations of Plants and Animals, without having any recourse to the Soul. He avers also, that there are no *Species Intentionales*, and no Habitudes, and that the Animal Spirits, which Philosophers commonly believe to be necessary for all the Operations of Life, are useless.

It might also be observed out of this Author; what he discourses of the Generation of Animals by Putrefaction; of the Cause of Intermittent Fevers, and of the Animal instinct, and of many other particulars; were it not better to refer the Curious to the Book it self.

III. *RELATION DU VOYAGE de l' Eveque de Beryte, par la Turquie, la Perse, les Indes, &c. jusques au Royaume de Siam, & autres lieux; par M. de Bourges, Prestre &c.*

This Author employing his Pen chiefly, according to his design, to give an Account of the Success, the Undertakers of this Voyage had, in propagating the Christian Faith in the remoter parts of the World, and relating on that occasion, What number of Churches they have Founded in *Cochin-China*, and the Kingdome of *Tonquin* (in which latter alone he affirms, that there are more then three hundred thousand Christians;) Being, I say principally intent upon that Subject, he seems not to have made many Philosophical observations in those places. Mean while he does good service to those, that have occasion to travel into the *East-Indies* mostly by Land, by describing the passage, they took thither; which was, That they embarked at *Marseilles*, in *September*, the most convenient and favourable season for that Voyage; whence Ships do ordinarily pass every Month from *Syria*, reckoning one Month for the time of Sayling to *Alexandretta*. Thence to *Aleppo*, counting one month more for the Stay, to be made there to meet the *Caravane* for *Babylon*, and six weeks more for the march from *Aleppo* to *Babylon*; where a fortnight will pass, before an opportunity happen to embark upon the *Tyger* for *Balsora*; which Journey will require a fortnight more. And about this time it will be near the end of *January*. Thence is always conveniency to pass to *Congo*, 4. days Journey from *Comoron* or *Gombroun*; to which latter part there is also frequent occasion to pass by sea from *Balsora*, which will take up some 15 or 16. days Sail. There (vid. at *Comoron*) you will every year meet with *English*, *Portugai*, *Dutch*, and *Morish* Vessels, for *Surate*, from *October* till the end of *April*; for they are obliged to be at *Surate*, before the end of *May*, because all the ports of those

Indies are shut the 4. ensuing months , by reason of the danger of that Sea.

But besides this Direction, the Book is not quite destitute of *Natural Observations*. It relates , 1. How Diamonds are found and separated in *Golconda* ; They take of the Earth , held to be proper to form them , which is reddish , and distinguish'd with white veins , and full of flints and hard lumps. Then they put near the places , which they will digge , a close and even Earth ; and to it they carry those Earths , they have digged out of the Mine , and gently spread it abroad , and leave it exposed to the Sun for two days. Then being dried enough they beat it , and sifting this Earth , they find the Diamonds in ashes of Flints , in which Nature hath set them. Here he adds , that the King of that Country farms out these Diamond-Mines for 600000. Crowns *per annum* , reserving to himself the right of all the Diamonds , that exceed ten *Carats* in weight : There are Diamonds , that mount to 35. and 40 *Carats*. And this is the great Treasure of that Prince.

2. That the most esteemed fruit in those parts , the *Durion* (of the bigness and shape of an ordinary *Melon*) has a very unpleasing and even intolerable smell , like to that of a rotten *Apple*.

3. That *Rice* prospers most in waterish grounds ; and that the fields , where it grows best , resembles rather to Marishes , than to any ploughed Soyle : Yea , that that Grain has the force , though 6. or 7. foot water stand over it , to shoot its Stalk above it ; and that the Stem , which bears it , rises and grows proportionably to the height of the water , that drowns the field.

4. That the way of keeping ones self harmless from a wild *Elephant* , when he runs directly upon one , is , to hold something to him ; as a Hat , a Coat , a piece of Linnen , which he seises on with his Trunk , and playes with it , as if he were pleased with this apparent homage , done to him ; and so passes on. If he be in a rage , that then the only remedy is , to turn incessantly behind him to the left side , in regard that naturally (*saieth this Author*) he never turns himself that way , but to the right : And the time , there is to turn , because of the Beasts unweildiness , affords leisure enough to climbe up some high Tree , or to mount some steep ground : all which if it fail , by holding always his tail , and turning with him , the Animal will be tired , and give opportunity to escape.

L O N D O N ,
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